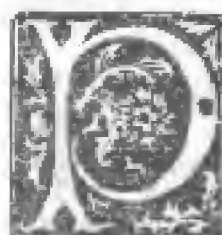


The Argumente of D. Erasmus of Rotterdame vpon the firste Epistle of S. Peter.



Deter writeth to the Jewes that dwelt here and there in the
 coastes of the Gentiles (as James had an Epistle, no doubt)
 worthy the chief of the Apostles, which is full of Apostolike
 autoritie and maiestie, and is compyled in fewe wordes,
 but full of sentences. He exhorteth men patiently to beate
 the evils, that they suffred for make of the gospell, in hope
 of reward. He exhorteth them, that accordyng
 to the Prophetes mencioned saynges, beyng freely called to so high digni-
 tie, they expresse a life worthy of their profession. For he sayth, christianitie
 consisteth not in title or baptisme onely, but in innocencie of maners: for in
 that they are otherwyle afflicted with sorowes, it maketh nothing to the
 glory of Christ: if they appeare manifestly to suffre, for naughtie dedes do-
 ing. Furthermore he admonisheth such as come in to christianitie, that they
 refuse not to obey magistrates, though they bee heathens, lest beyng pro-
 uoked they can neyther be conuerted to Christ, but become more fierce and
 cruell. Also that seruantes denye not their duerie to their masters, though
 they be heathens. For the office of christian goodnes is, to suffre al thynges.
 Furthermore he admonisheth the christian women that they contemne not
 their husbandes though they be heathens, but study by their owne maners
 to prouoke them vnto better. He warneth the husbandes to beate with
 their wyues, and to absteyne somtymes from hauing to do with them, so as
 they may the more apply them selues to prayer. Than he prouoketh men af-
 ter the example of Christ, to suffre displeasures, and not to ymagine howe to
 requyte wronge with wronge, but to deuise howe to ouercome their euill
 doers with softenes and well doynges. And these matters he treateth of in
 the thre first Chaptres and in the beginning of the fourth. After these he ex-
 horteth men vnto newnesse of life and dissuadeth from the heathens
 vices. He allureth men vnto sobenesse, vnto watching, to continual
 prayers, and aboue other vnto mutuall charitie vnto hospitali-
 tie and to do good turnes one for an other. Agayne he enticeth
 men patiently to suffer persecutions, layed vpon them
 for Christes name sake. Than he insoymeth bishops,
 and in them the people vnder their charge. In
 the ende he reporteth that he wrote an other
 epistle vnto them by Siluanus, which
 was losse. This epistle it appeareth
 he wrote from Babilon, for in the
 name
 of that churche he saluteth them, if
 any man allowe not the
 vnderstanding of
 Rome by Ba-
 bylon.

The paraphrase of D. Erasmus

of Rotterdame vpon the first

Epistle of S. Peter.

petre an Apostle of Iesu Christ, to them that dwell here and there as strangers thozout Pontus, Galacia, Cappadocia, Asia, and Bithinia, electe according to the foreknowledge of God the father thozome the sanctifying of the spirit vnto obedience, and sprinkling of the bloude of Iesus Christ. Grace be with you and peace be multiplyed.



Peter somtyme a discipule and a contynuall guest, but nowe an Embassadour and Apostle of Iesu Chyist, to all them that dwell here and there in the coastes of litell Asia, at Pontus, Galacia, Cappadocia, and in that parte that is properly named Asia, whiche the Ephesians haue, and Bithinia, whome either the stormy tempestes of warres haue in tymes paste scattered abroade some to on place some to an other, or elles whome the rageing crueltie of them, which hated the name of Chyriste, hathe gylelessly dyuen out of the places where their fathers dwelt before them: and are by that meanes nowe comfortles amonge straunge nations, as it were banysht men, being in dede for feare of men, thrust out of their natyue countrey, but yet not excluded ne banyshted, neither deppryued frome the offyce of Gospell preaching, which God the pryncer of al men bestowed chiefly vnto the lande and nation of Jewes, after suche a sorte, that he woulde for al that haue it commune to all them, whome soeuer he hath chosen. For lyke as those are neuer the better for being borne and leading their life at Iherusalem, which set naught by the doctrine of Iesus Chyist: euen so shal it befraude no man, in that he dwelleth amonge the vncircumcised and prophane Gentiles, so that in steede of Moses lawe he embrace the grace of the ghospell. For it is not the obseruation of the lawe, wherewith the Jewes are communely punished by, that bringeth true saluacion, neither kynredde or place, but the free election of God. He is a tyght Jewe in dede, wylche what countrey soeuer he dwell in, or what kynredde soeuer he is bozne of, acknowlegeeth Iesus Chyriste to be the autour of true saluacion, which dyed not for one nation of people alone, but for the whole vniuersall worlde. But in þat we so acknowlege him, we are not indebted to the merite of obseruing the lawe, but vnto the free goodnesse of God, whiche chooseth out of al maner of nations, a callyeth vnto the lyberal fredome of the gospell, whome soeuer it standeth with hys pleasure to call vnto it. For it neither came of late sodaynly in to hys mynde, to saue al maner of mortal men by thys meane, ne yet enforced with our wel doinges, he layth this by as a reward for vs, as though we had so merited, but this was decreed of god the father by his eternal counsaill, that he would open the porte of saluacio, not to the Jewes only, but to al nations vniuersally: not by circuncision, nor by keeping þat custome of the sabboth, neither by choise of meates, ne yet by other ceremonies of Moses lawe, which are corporall matters, & nothing but certain shadowes of spiritual thinges that were geue for a tyme: but by true sanctification of the spirit, whiche the spiritual lawe of þat gospel geueth vnto vs, by þat which we are truly purged

(in dede

in dede from all oure synnes, not soz because we haue obserued the pre-
 scriptes of the olde law, but because we playnly & readily put our trust in
 the promyses of the ghospell: not by sprinkling of the blood of a calfe, as
 it hath been hitherto wont to be done accordyng to the custome of the law,
 but by the sprinkling of the precious blood of the undefiled and most ac-
 ceptable sacrifice to God, Iesus Christ: whose undeserued death wyppeth
 cleane awaye from vs, all the transgressions of oure former conuersacion
 once soz al, and after we be bozne a new, as it were, into him thzough bap-
 tisme, it restorereth vs vnto a new life. And sozasmuch as baptism hath ex-
 empted vs from this world, & engrafted vs into the participation of hea-
 uenly rewardes, I will not pray for those goodes (in getting and heaping
 together wherof the toylers of the world thinke theselves fortunat) but
 those goodes rather, which purge vs cleane from erthly contagious in-
 fections, and make vs woorthy the prince of heauen Christ: that is to say,
 Grace, that in distrustyng yowr owne merites, and in puttynge no confidēce
 in the ceremonies of the lawe, you may looke for true saluation of the free
 bounteous liberalitie of God, and in puttynge vnfaigned trust in the ghos-
 pell: And besides this I wishe Grace, that beynge frely reconciled to God
 by the blood of Christ, you may haue concord both among yowr selves
 and with all other, not only hurtyng no body, but also pardonyng other
 mennes faultes, and requirynge good turnes for euill: the chaunce of
 which goodes lyke as you haue frely receyued of God, enen so it stādeth
 yowr in hand to apply yowr selves vnto godly studies, that you may wate
 riche in the encreasynge vntury of good workes, more and more, not onely
 persysting stedfast in that you haue begonne, but also goynge forward day-
 ly better and better, vntill the day come wherein the reward of immorta-
 litie shal be openly geuen, wherof you haue now conceiued a certayne assur-
 ed hope out of the ghospell of Christ, that we should therby chalenge
 no prayse vnto our selues.

Blessed be God the father of our Lorde Iesus Christ, which accordyng to his aboun-
 dant mercy begat vs agayne vnto a lyuely hope (by that that Iesus Christ toke agayne
 from death) to an inheritance immortall and vndefyled, and that perissheth not, reser-
 ued in heauen for you, which he kept by the power of God thzowth sayth, vnto saluati-
 on, which is prepared already to be shewed in the last tyme, in the which ye reioyce, though
 now for a season (if the tye requyre) ye are in heauyes, thzowth manyfold temptacions, that
 the tryall of yowr faith beinge muche more precious then golde that perissheth (though it
 be tryed with fyre) might be founde vnto laude, glory and honour, at the apperyng of Je-
 sus Christ, whom ye haue not seene, and yet loue hym: in hym euen now, though ye see
 hym not, yet doe you beleue, and receiue with joy vnspcakable, and glayous receiuinge the
 ende of yowr faith, euen the saluation of yowr soules.

The text.

For this so passynge a great benefite, his liberalitie is to be praysed, of
 whom by Christ cometh vnto vs, whatsoeuer it be that maketh vs truly
 blessed. And that is not Moses, but God himselfe, & the same the father of
 our Lorde Iesus Christ, which (whan we were lytle fortunately bozne of
 Adam, that is to say bozne to synne, bozne to death) hath begotten vs new
 agayne into innocencie, and hath begotten vs vnto life that neuer shal dye,
 beinge prouoked by no merites of ours, but merited freely of his owne mer-
 cy wheriu he most chesly excheadeth: and this hath he done not by payde
 of Moses lawe, but by the costeous gyfte of his owne sone Iesus Christ,
 whom he would haue to suffer death, to thintent, where we were els de-

The paraphrase of Erasmus vpon

perate wretches, he might deliuer vs frō the tyranny of synne & death: And him he called anon frō death to lyfe, that we beyng in this woꝛlde dead to woꝛldly lustes, & hauing remembraunce as it were before our eyes of the resurreccō, after his exāple in vpꝛightnes of conuersacion, might haue an assured & a ready hope, that we also shal once be exempt out of these sorowes & attaine with Christ vnto þe euertlasting enheritaunce, whiche lyke as he beyng our head hath already atteyned, so shal al we also folowe as many as be engrafted to þe mēbres of Christ, & are made worthy by folowing of his exāple, to be called his brethren, & the chyldꝛe of þe selfe same father that he is: that like as we suffre commune afflictions with him, so should we haue reward also together w̄ him. As long as we were the somes of the synful Adam, an unfortunate enheritaunce abode vs. But as sone as we were made þe somes of God, we make spedy haste to þe enheritaunce of heauen. For it becometh, þe seing we are boꝛne from heauen, we should behold heauēly thinges, & seing we are boꝛne of God, we should folowe nothing but godlines. They þe serue the woꝛld goe about to haue rewardes þe are transitoꝛy & wage that is slipperry: but for vs there remaineth þe happye enheritaunce after these temperal afflictions, which can neither be corrupted with death, ne defiled with wearines oꝛ heauines, ne yet fade away by age oꝛ rustishnes. There is no cause for vs to be afrayed of, lest any man should in the meane whyle take this so plenteous an heritage out of our handes. We haue an assured saythfull promyse maker: And in his hādes it is safely kept & layed vp in stoare for vs in heauen: howbeit after suche sorte, that for al that there must an assured hope, and as it were a certayne pledge remaine in the meane time with men vpo earth, not with al maner of men, but w̄ you & such like as you are, vnto whom the spirite of Christ is geuen in steede of a gage: & which, albeit ye are for þe time tossed on euery syde w̄ sondyꝛ stormes of sorowes, þe frailtie of mā is bitterly vnable of himselfe to beare out, yet by the succour of God, which is mighty in al thinges, you are preserved, not through your owne merites, but by sayth & vnfained trust: wherby you dout not, but frō the last time, after þe which there shal be no moꝛe of this confusion of humayne matters, but the euill mē being appointed to their tormentes shal be hab'le to do no body harme, & the good being safe frō al inuasions of sorowes shal haue the fruition of euertlasting rest. For now þe rewardes lye hidde, & many times after the commune peoples estimaciō, thei are in worse condiciō þe be of þe better, & those seme to perish which are most specially in sauegarde, & thei seme to flourish which most chiefly goe to naught. In this woꝛlde there is time to exercise godlines, & the reward hath his time prescribed vnto it, which it behoueth not to pꝛeuent. In þe meane seasō let it be ynough for vs, þe euertlasting felicitie is kept in sauegarde for vs, which neither man nor deuil can be hab'le to take away frō vs before hād, so þe we shynke not from þe sayth, wherby we pught to condēne mortal mens matters, & depende wholly of heauen. Let there be in þe meane seasō fearte folkes, which being rebels to god, trust to the aydes of þe woꝛld, let the for þe time stampe & stare ouer you as though you wer overcome & left succourles. But whan þe day shal come, & the discourse of thinges turned by side down, they shal be tormēted, & you shal reioyce like cōquerours, yea you ought to reioyce enē now also thꝛough þe vndoubted loꝛig for of so passig a great felicitie. For it ought not to seme

but a

unto you a greates; a greuous matter, though by afflictions and griefes that are but shorke and shall soone haue an ende, you come to the blessednesse that neuer shall decaye. And perchaunce these persecutions also shall once haue an end, which not withstanding as often as they come in vye, are to be borne with a myghtye stoute stomake, and without dismayng for the glory of God, in hope of the lyfe to come. For after suche wyse doeth the wysedome of God in prouiding for your commodities permitte, that the sinceritie and stedfastnes of your faith may be tried through sondry afflictions of sorowes. For yf golde (which elles were a thing both lost and would goe to naught) be tryed out not only by the touche stone, but also is assayed by the fire, to the intente it maye thenceforth bee had in so muche the more price as it is the more exactlye tryed: much more wil God haue your faith, wherunto so high honour of duettie belongeth, to be tried with sondry experimentes, to the intent that when it shal glister out of these flames of sorowes and afflictions, and being farre more pure and more glittering than any golde though it be neuer so fyne, it may be precious in the syght of God, and that all the matter at length may grow in to cleane contrary condicion: that is to wete, that the thyng which seemed to be layed vpon you in this worlde vnto reproche, may chaunce vnto prayse: and that which seemed vnto vilany, may be turned vnto glory: that whiche seemed to be layed vpon you to put you to dishonellie, may be turned in to habundaunce of honour in that day, when Iesus Christ, whose power worketh nowe in you by secrete meanes, shal shewe forth himselfe openly vnto all men, and reuenge vnto every man rewarde accordyng to hys desactes. For what is a more glorious thyng, than to be praysed of Christes owne mouthe: when you shall heare: Come you blessed of my father: what thyng is more honorable than to be receaued of God the father into the felowshippe of the kyngdome of heauen together with the sonne: But this glory, although it shall be the comen glory of all godly folkes, yet it shall chaunce more haboundantly vnto them, that haue suffered greater thynges vpon earth for Christes sake. Whiche rewarde in case they were nowe presently apparent, the strength of saythe shoulde bee no maruelous matter. But nowe the special chiefe prayse of good folkes consisteth in this point, that where you neuer sawe Christ with your bodyly eyes, yet with the eyes of fayth you see him and loue him: and wher as the violence of sorowes doeth openly & presently grate vpon you, but the rewarde, which is kept till a daye, doe not nowe appeare, yet puttyng assured confidence in hys promisses, you suffre these thynges with none other stomacke, than yf the glory were presently furnished befoze your eyes, neither doe you suffre only with boldenesse, but also in the myddle of afflictions you reioyce with an unspeakable ioy, being ful of glory befoze God, that is to say, of a well hoping conscience, and full of a certayne vnfeyned confidence, that where you suffre suche thynges vnderstandably, you shall, by the will of God, haboundantly receiue a great fruyte of your fayth, that is to wete, the eternall saluation of your soules. For it is a great vantage, when through the loosynge of the mortall body, the immortall soule is preserved. Thus it was decreed by the eternal counsaile of God, that menne shoulde attayne saluation by these meanes, whereby euen Christ hymselfe came to euerlasting blessednesse.

The paraphrase of Erasmus vpon

The texts. Of which saluacion haue the prophets enquired and searched, which prophesied of the
 grace that should come vnto you, searching when or at what tyme the spirit of Christe
 (which was in them) should signifie, which spirit testified before, the paises that should
 happen vnto Christ, and the glory that should follow after: vnto which prophets it is also
 also declared, that not vnto them selues, but vnto vs, they should minister the thynges
 which are now shewed vnto you of them, which by the holy ghost sent downe from hea-
 uen haue in the gospel preached vnto you the thynges, which the Angels desire to behold.

For these matters are not by chaunce brought to passe at all adventures,
 but the selfe same thyng that we haue alreadye sene, the olde Prophetes
 (which prophesied beforehand that you should be saued through faith and
 the grace of the gospel without the ayde of Moses lawe) haue diligently
 sought and searched out, not being contented to see as it were through a
 myste what should be to come: but they haue also with a godly carositie
 searched out of the spirit of Christ, which then presently signified vnto the
 by secret inspiration, what Christ should suffer, and vnto what excellent
 glory he should by and by be aduanced vnto, than what or what manner of
 tyme that should come to passe: forsomuche as they myndes were vehe-
 mently desirous of his sauing helth. And vnto them it was also manifested,
 that these thynges, which they prophesied beforehand should come to passe,
 should not be exhibited in their tymes, but in yours: and the thynges that
 they opened in their propheties, they opened vnto you and not to them selues.
 In dede they would haue wished to see, that you haue chaunced to see: but
 they propheties were spoken before to thintent that we Apostles should be
 more certaynly credited, which declare now vnto you the thynges alreadye
 done, that they had spoken beforehand should come to passe. And that you
 should also not stande in doubt, the same spirit of Christ in tymes past
 taught them with secret still inspiracions, what he had determined to doe,
 which lately cyming downe from heauen in fyre tongues instructed vs, to
 thintent we should be preachers in al the whole worlde of the thynges that
 are come to passe. For we preache Christ that became man for al our saluacio
 sake, was conuertant on earth, was afflicted with reproches & toiments,
 finally was nayled on the crosse, suffered death for oure sakes, and anon rai-
 sed agayne to lyfe, was exalted vnto heauen, where now he glisteth in ma-
 iestie and glory with the father (which before seemed vpon earth to be but a
 vile rascall and an abiect) and thither also will he exalte those that his be.
 These matters inasmuch as they were done by the vspeakable counsaill of
 God, it is no maruell though the prophetes desired to see them, seeing it is
 so excellently pleasant and acceptable a sight euen to the angels them selues
 to loke vpon, wth the beholding wherof they can not be fulfilled. The greater
 the benefite is which is offered vnto you, the more greedily you ought to em-
 brace it, that it be not through your owne fault that you attayne it not. The
 rewarde is certayn, but it shalbe your dueties for all that, to behaue your
 selues so, that you seme not vnworthy the promises. The day that is looked
 for, wil come, which shal openly bying forth the rewarde both of the god-
 ly and of the vngodly. It will come once, whansoever it shalbe, and it shal
 come pleasant and happy to suche as it shal fynde ready prepared: on the
 contrary parte, it shal come fearfully to them that it shal fynde vnfaith-
 full

full suggardes and carelesly mynded.

Wherefore gird up the lornes of your myndes, be sober, & trust perfectly on the grace that is brought unto you: by the declaring of Jesus Christ: as obedient children, that ye give not your selves over unto your olde lustes: by which ye were led: as have as yet ye were ignorant of Christ: but as he which called you is holy, even so be ye holy also in all manner of conversation, because it is written. Be ye holy, for I am holy. And if so be that ye call on the father, which without respect of person judgeth according to every mannes worke, let that ye passe the tyme of your pilgrimage in feare.

And for as muche as Christ would have that daye to be uncertayn unto us, it becometh you not to be in a securitie at any tyme, but alwayes having the lornes of your myndes girded, as menne readyly furnished to mete they: Likewise comynge, watchyng and sober, being alwayes stired up and put in mynde with the certayn and sure looking for of the everlastyng felicitie, which now is offered unto all men that obey the Gospel: but yet it shall be possessed at length, at suche tyme, as our Lorde Jesus Christ shall openly shewe hys maiestie unto all men and unto angelles and devilles, howbeit they shall not come to that immortalitie, but onely those that in a maner forerun the same in this worlde, and according to the example of Jesus, being deade to the lustes of this worlde, lyue agayne with him unto innocencie, and continue stedfastly in it, like lawfull and right true sonnes that trust in the promises of god the father, and do after his prescribed commaundementes, and neuer flyde agayne into their olde conversation, whiche than through the ignorance of the Gospels doctrine, was endangered with worldly concupiscences. For it is convenient that you diste from them in affectes and maners, from whom you dissent in profession. The worlde is naught and from it you are already exempted and engraffed unto Christ, which is righteous, holy and Innocent, and to this ende are you chosen and called of the father, the fountaine of all holines, that like as you are in your profession, so should you in al your life and doinges, be pure, by right, and unblameable. For the father will not acknowledge any to be his sonnes, but those that be like mannered unto him. For in dede this same thing he ment when he spake to our auncestours. Leviticus the xix. Chapter. Be you holy, for I the Lord your God am holy. The puritie of Moles lawe could not have ben ynough for you: to absteyne from touching of dead bodyes, to have your sete washen, to absteyne from the acte of matrimony: God will have all oure conversation and all our whole harte to be fre from al spotted of synnes. For in dede these are the thynges, that make us playnly impure in the sight of god. And although you cal upon God by the name of a father, crying for his helpe in al thynges, yet if you lyue in a filthy conversation, you may not trust that he will be mercifull unto you, or acknowledge you for his chyldren, sayng he esteemeth no man eyther for his kyndred or for his estates sake, but onely after the merites of his conversation. For nether shall the Jewe be pure, if his conscience be defiled, ne yet shall the uncircumcised be bypute, if he leade a godly and an innocent life.

For as muche as ye knowe how that ye were not redeemed with corruptible thynges, (as silver and gold:) from your vaine conversation, whiche ye received by the tradition of the fathers: but with the precious bloude of Christ, as of a lambe undefiled, and without spotte, which was ordeined before hande such before the worlde was made: but was declared

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declared in the last tynes for your sakes, which by his meares do beleeue on god, that raised him vp from death, and glorified hym, that ye might haue farthe and hope toward the God, euen ye whiche haue purified your soules thorow the spirite, in obeying the truthe, with brotherly loue vnfayned, so that ye loue one another with a pure heart faithfully, for ye are borne a newe, not of mortall seed, but of immortall, by the word of god, which truely and lasteth for euer. For al flesch is grasse, and al the glory of man is as the floure of grasse. The grasse withereth, and the floure falleth awaye, but the worde of the Lorde endureth euer. And this is the worde, which by the gospel was preached vnto you.

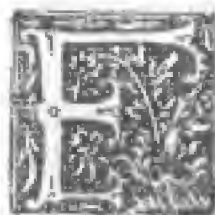
Therefore it remaineth that you which are desirous to haue this father mercifull vnto you, haue his vnauoydable iudgemēt alwayes before your eyes, while you liue in this exile, & so order your conuersaciō, that there be nothing wherfore the father may be offended, & iustly shut you out of the inheritance of the celestial countrey, as vnnaturall & disobedient children. The greater the price is, wherwith Christe hath freely redeemed you, so muche the greater hede ought you to take, lest for your wilfulnes and vnthankfulness, you be turned agayn into your former bonde thraldom. There is none more miserable a bondage, than to bee the slaue of synne. Those that for a litle money are made fre fro their maisters bondage, & become of bondmē fre men, watch about them by al meanes, lest for their vnthankfulness they may be drawen agayne into the bondage that they were in before: and will you than commit that offence to fall again into y old tyranny, to be willingly the bond slaves of Moses lawe, & had rather serue vaine obseruaunces, that your elders deliuered from one to an other vnto you, than to obey the gospel of God, seing you knoweth that you were deliuered once from them, not with a commune trylling price, as golde or syluer, but with an offering muche more holy than Moses lawe knoweth of: for you are not made cleane with the bloud of a calfe spinkled, but with the precious bloud of Iesus Christe who like a labe cleane without any spotte, pure and undefiled from all filthinesse of synne, was offered for our synnes on the aultare of the crosse. Perher yet was that done by chaunce at all adventures, but the sonne of God was appointed to make this sacrifice from euertlasting and before the making of the worlde, that he might through his deathe reconcile the father vnto vs: howbeit the secrete deuice and decre of Goddes purposed mynde, which was many long yeares vnknewen to the worlde, is now at length in these later times openly manifested, and a new matter is set forth before mennes eyes to loke vpon whiche in the purposed mynde of God was not new. And it was geuen for your saluation sake, vnto whom Christe that was made man, dyed, and is preached, bestoweth thus muche, that wher as you had a baynetruste vpon the ceremonies of the lawe, now distrusting your selues, you must put your whole trust in God the father: who like as he would haue Christe to dye to wype awaye your synnes, euen so hath he rayled him vp from death, and for the paynfull trauailes of this life which he suffered, he gaue him the glory of immortallitie: to thentente that as you haue beleued that whiche he hath done, in folowing his example, you might also trust surely to haue the same reward to be bestowed on you, in that you put your whole assiaunce in God, which what he hath already perfourmed in his sonne, the same also will he vndoubtedly perfoyme in al them, which lyue after suche sort, that they may be wo:thily accompted among the membes of Christ, in to whose body you are engrafted, since that you were regenerate through baptisme in to hym. Before that tyme you did after your owne lustes, that is to say, embracing carnall

carnall shadowes of thinges in steede of true ryght thinges: but now since you haue cleansed your soules, not with the obseruacion of Moses purging sacrifices, but in that you haue throughe faith obeyed the trueth of the gospel, whiche by the spyryte of Christe hath purged your consciences, you must endeuour your selues both to be correspondente vnto the head Christe in vprightnes of life, and be answerably like vnto the concoyde of the body by an excedyng and a playne brotherly and an vnfeyned loue among your selues: that lyke as Christe loued you not after a common sort, nor after a carnall maner of loue, euen so should you loue euery one other, with a spiritual loue. Fewe kyured requirerth new affection. Before this tyme you Jewes loued Jewes after a carnall affectionate loue, but now being by a far other maner regenerate (not of a mortall & an earthly seede after the bodye, but of an immortall and a heavenly seede by the worde of God which lyueth and endureth for euer whose gospel you haue beleued) you shall loue the brethren with a heavenly loue. Moses lawe was geuen for a tyme. But the worde of God hath brought forth the lawe of the gospel vnto vs, whiche neuer shall perishe. The thing that procedeth from men is but for a season, but the thing that cometh from heauen, is euertlasting, as Esay sayd before: All fleshe is as grasse, and all the glory of man as the flower of the fildes. The grasse is withered, and his flower fallen awaye, but the worde of the Lorde endureth for euer. This is the eternall worde of the eternall father, whom the shadowes of the former lawe in tymes past paynted out vnto vs, but now he is openly declared by the preachers of the gospel, and not onely vnto you, but vnto all them that receyue Christe with a sincere vpright faith.

¶ The .ii. Chapter.

Wherfore laye a syde all maliciouſnes and all gyle, and fawnefullnes, and enuy, and all backbityng: and as newe borne babes, desyre ye that mylke (not of the bodye, but of the soule) which is without disceite: that ye may grow thence by vnto saluacion) yf so be that ye haue tasted, howe gracious the Lord is, to whom ye come, as vnto a liuing stone, disallowed of men, but chosen of God and precious: and ye as liuing stones, are made a spiritual house on holy ground, to offer vp spirituall sacrifices, acceptable to God by Iesus Christe.

The terte.



As muche as you are lately borne againe by an heavenly generation throughe the doctrine of the gospel, caste all the vices of your former conuersacion quyte awaye from you, yf there were any malice, yf there were any deceipt, yf there were any holowe heartednesse, yf there were any enuy, yf there were any backbityng or cursed speakyng, and from henceforthe as babes newe borne, greedely collete that mylke, not of the body, but of the soule, the mylke that knoweth no deceyte, and is fitte for your age which is more harmlesse than strong, euen the mylke of the gospels ordinaunce. For the gospels doctryne hath his pynckples, it hath his infancye, it hath his dyet mete for weake tender age: it hath

The paraphrase of Erasmus vpon

It hath also his farther growinges, finally it hath his perfite growe age. Those first thinges are not to be supped lothesomly, but greedily, yea and thrustily: neyther yet must you lyngre continually in them, but to procede from them stil vnto thinges of more perfection. For in dede it were euen a straunge thing if a man borne of his mother should be alwaies a babe and couet nothing els but mylke. And it behoueth you also to warr bigge, tyll you growe vnto perfite saluacio, and not alwaies to sticke still in making the foundations, but to ryse by lytle and lytle vnto the perfite buyldyng of the house. For in case (according to the psalme wyrters counsell) you haue tasted that the worde Iesus is swete, it is requisite for you to bee prouoked with that taste to sette your appetites vpon greater thynges. In humane buyldynges, the stones neyther chaunge theyr place ne grow any bigger: But in this buyldyng (which standeth vpon liuing stones) the chiefe principall stone whereof, and the stone that conteineth all thynges, is the liuing and eternall Iesus Christe, whiche of late (after the psalme wyrters prophesying) was cast away of menne, that is to wete of the phariseis, who holding of their tēple that should go to naught, had no knowledge of this heauy building, howbeit he was chosen by the iudgement of God, and had in muche price, there is nothing to hinder, but that it may procede forwarde to the perfite finisshyng of the buyldyng. Therefore you must necessarily goe, through forwarde encrease of vertues, vnto Christ the liuing stone, the chosen stone, the stone preciously sette by in the sight of God, that you also being grownded vpon suche a foundation may be builded vpon by litle and litle, but yll you bee made spirituall temples muche moze holy than the tēple that the Jewes brag of, and in the which temples muche moze wholly priesthood is exercised than was vsed in that temple. For in it the leuites and priestes offered vpon beastes, but in these spirituall temples you your selues offer vpon spirituall sacrifices mozte acceptable to God, who, as he is a spirite and not a bodye, so doeth he despye in spirituall sacrifices, that you should nothing mynde the rites of Moyses now being woone out through the preachyng of the Gospell: in stedde of sundry kyndes of brute beastes, you shew worldly and brutish affectes, lecherous lustes, pryde, wrath, enuie, despye of reuengement, ryot, and couetousnes and in stedde of, incense, you offer pure prayers flying out of the aulter of a pure herte into heauen. These are the sacrifices that are offered at al seasons in the spirituall temple, and are at al tymes acceptably welcome vnto God. For those sacrifices of Moyses are now all ready growen in to a lothesomnes, as the prophet Esaye beareth recorde. But these manner of sacrifices are continually allowed through Iesus Christ, by whose commendacion the diligent seruise doinges of the Chrystians are acceptable vnto the father.

The text. Wherefore it is contayned also in the scripture: behold I put in Sion a stone to be layed in the chiefe corner, electe and precious, and he that belueth on him shall not be confounded. Vnto you therfore whiche beleue he is precious: but vnto them whiche beleue not, the stone whiche the buylders refused, the same is begonne to bee the head of the corner, and a stone that men stumble at, and a rocke wherat they be offended, whiche semble at the worde, and beleue not that, wheron they were set. But ye are a chosen generation, a royal

a top all parrishod, an holy naciō, a people which are true: that ye should be to the vertues of him that called you out of darkenes, into his marvellous light, which in tyme past were not a people, but are now the people of God, which some tyme had not obtained mercy, but now haue obtained mercy.

There is no cause why you should be in any mistrust, as long as ye cleave fast unto the head Chryst, as long as you stande harde vpon the noble and vnmoueable ston Chryst, of whom god spake in tymes past by the mouthe of Esay: Beholde I put in Sion a ston to be placed in the chief corner, tryed, chosen and precious. And he that shall put his trust in hym, shall not be ashamed. And that whiche he spake of before hand, we se now al ready perfourmed. For the selfe same one ston was precious and holysome vnto some, and to some hurtfull and noysome, vnto you he is truly precious, because you are grounded surely vpon him, because you put your whole trust in him, and are persecuted by his arde agaynste al stowmes of tempestes. But vnto them that had rather sticke still vnto Moses than vnto him, and haue reiected him, not willing to haue hym put in the building that they purposed to buyde, he is contrary wise a teperche and a very destruction. For him that they disdeyned to haue in their building, god wold haue to be head ston of the corner, by whom he might knyt together and contepne as it were, the wall on either syde, that is to saye, both the sortes of people, of the Gentiles and of the Jewes: by whose strong defence the building should be safely preserved against all assaults, a him should, who so euer were aduersaries vnto this new building, stumble at and rane against. And they, humble whosoever be offended at the word of the Gospel, and beleue it not, seing Moses lawe made them ready before hande to this ende, that they should beleue the gospel, as sone as the thing was truly performed in dede, that the lawe signified in shadow. Therefore those that haue disallowed Chryst god hath also disallowed them agayne. But as for you, whom they reiecte with Chryst, he hath made that chosen kynted, wherof Moses spake in tymes past, that holy naciō, and peculiar people, whom god hath take to him selfe is an excellent price: that like as the people of the Hebrewes being deliuered in tymes past by Moses leading from the tyrany of Egypt, and conueted through so many daungerous matters into the lande that they had long hoped vpon, preached vnto the worlde the goodnes of god shewed to them warde: euen so you hauing in remembraunce his free liberalitie towarde you also, should glorie among al men the wonderfull power of god, which by a new meane hauing conquered the enemies of your saluation, hath deliuered you out of the darkenes of ignorance and vicious lying, into his woderful light of the gospels trueth, by the which all the erreours of the gentiles and shadowes of the Jewes are cleane wyped away. Vnto you therefore hath chaunced this honour, that they which persecuted Chryst, surely reckoned vpon to them selues, a yet cleane contrary, the matters being turned vpside downe, the thing chaunced that Esay sayd before should come. The people which before were the most abiectes, that is to say, far of from god, is now a peculiar people vnto god. And the people whom god had reiecte as unworthy of his mercy, hath felt by experience the mercy of god without helpe of church or reason of the lawe, and is receiued through the only gospellike faith into the fellowship of the same of god.

Dear ye beloued, I beseeche you as straungers and pilgrims, abstayne from fleshy lustes, whiche fight agaynste the soule, and se that ye haue benigne conuersation amongst the Gentiles. That where as they backbite you as ruyll doctes, they maye se your good woordes, and prayse God in the daye of visitacion. Submitte your selues therefore vnto all maner of byndens of manne for the Lordes sake, whether it bee vnto the

The paraphrase of Erasmus byon

A poete, as vnto the chiefe hie: other vnto talars, as vnto them that are sent of hym, for the punishment of euill dowares: but for the laude of them, that do well. For so is the wyl of God, that with wel doing ye make stoppe the mouthes of foolyshe and ignorant men: as for, and not as hauing the libertie for a cloke of malicyousnes, but euen as the seruantes of God. Honour all men. Howe brotherly fellowshipe. Feare God, honour the kyng. & c. Maistres, obey your masters with feare, not onely if they be good and conseruous: but also though they be rebwarde. For this is thake worthy: if a man for conscience, towards God endure greife, and suffer wronge vnbefetured. For what prouise is it, if when ye be buffeted for your fautes, ye take it patiently: But and if when ye do wel, ye suffer wrong and take it patiently, then is there thanke with God.

Chan sence ye acknowledge the singular liberalitie of god towards you, whome he hathe redeemed with the price of bloud, whome he bathe reconfyred vnto himselfe by the deathe of his sonne, whome his will was to haue to bee the membyres of his onely begotten, and the lyping stones of the heauenly buylding, whome he bathe choslen into the right of chyldren, and called into the enheritaunce of immortalitie: I beseeche you (dearely beloued) to frame poure selues in holynes of life like vnto your owne dignitie, like vnto the gentill goodnes of god, and vnto so hygh a rewarde. You are regenerate vnto heauen, being in this woorld as foryners and straungers: make spede thither where your countrie is, a where the enheritaunce of heauen is layed by in stoate for you: that you be not called away fro this desyre by earthely and grosse appetites which with all manner of engynes make warre and bataill agaynste the spirite which is grevly desyous of heauenly thanges. Let your conuersation accorde with your profession, that your maners may allure vnto Chyriste other folkes also that are paganes, among whome you lyue: vnto whome it is so muche requisite for you to geue no maner of occasion, that they maie rightfully iudge euill of the ghospelles doctrine (if they shoulde perceaue you in the commune custome of life to bee no whit better than other be,) that the entier brightnes of your maners and wel doing towards all menne, may stoppe theyr backdyting repoytes wherewith they speake euill of you, for malice that they beare to Chyist, and so; the hate of religion, whiche they suppose to be wicked supersticion: whiche thinges euidently perceaued, they shal repent also, and acknowledge their owne errout, being inspired with the mercede of god. whan it shal please him, whiche hathe choslen you, to draw them to him also: and that they maie than by your godly woorkes glorifie him, whome befoze they abhorred, because they knew him not. This woorld hathe also an order of his owne, whiche by occasion of religion ought not to be disturbed, as much as may be sauing the gloyp of chyist. Euen so Chyist would haue you to be free from synnes, that you shoulde neuertheles suffer every thing willingly for the gospels bulnes sake, obeying and submytting your selues not only vnto Christian magistrates, but vnto the heathen magistrates also: whether he be a kyng, you must obey him as most excellent in the publike autoritie: whether they be rulers, you muste obey them, as by whom being sent to traual abroad, the king administrerh the matters of the comon wealth. Rather let it moue you, that they bee heathens, that they be Idolatours, but acknowledge their office that is necessary vnto the comon wealth, which consisteth of sondy kyndes of men and religions. For they beate rule with autoritie to restrayne offenders and wicked persones by feare of punishment, & to allure those that bee good with rewarde to doe theyr duetie. You haue not neede of their fearing, inasmuch as you do of your owne accorde moze than mans lawes require. Ther haue

ne nebe

no neede of mannes commendacion, whom the rewarde of heauen maketh ser-
 uient: and yet it is requisite also to acknowledge them with the other. For this
 is the will of the most hyghe God your Prynce, that you geue none occasion
 vnto their inconsiderate ignorance, whereby they myghte prouocably call the
 gospelles profession to blame, if they perceaued you to let naught by their au-
 toritie. That whiche other doe for feare of the lawes, do you willingly of your
 owne accord, yea more habundauntlye than other doe, that you maye declare
 your selues to be ryght free men in deede. For he is free that of his owne mind
 and willingly doeth as he shoulde doe rightly. God forbydde that you should
 abuse the pretence of the gospelles veritie to synne more licentiously. You owe
 not bonde seruice vnto men but inasmuche as you are the seruauntes of God,
 you shall submitte your selues, for his glories sake, vnto all men gladlye and
 willingly. If any duetie therfore if any honour be duely belongyng euen to
 them that be heathens, either for the publike office sake that they beare, or for
 affinitie sake, do that thoroughly vnto all men, lest they being any whit offen-
 ded, be broughte more farther of from the profession of the gospel: yet for all
 that, it is reason that you loue them specially, whom the commune profession
 hath made brethren vnto you. feare God, whose ries no man can begile: And
 concernyng the kynge, there is no cause why you should be astayed of him, king
 he is dreadfull to none but to euill doers, but yet acknowledge his autoritie
 in those thynges, that he exacteth of you without hynderaunce of godlynes.
 He demaundeth custome, paye it him: he exacteth tribute, geue it him. That
 which those that be free ought to do to the Magistrates, though they be hea-
 thens, bonde seruauntes ought to do vnto their maisters: from seruing of who
 baptisme maketh them not free. But they ought rather with greater reuerence
 to acknowledge them, not onely if they be good and sober men, but also if they
 be soe men and harde sharpe men, lest peraduenture being offended with your
 slowarde maners doyng other wise than you ought to doe, they laye the faulte
 vnto the profession, and be dryuen the more farther of from it, wherunto they
 ought rather to be enceded and allured by your honest behauiour. Some wyl
 saye: It is a soze matter to beare the tyrannye of Prynces, it is a soze matter to
 abyde the crueltie of maisters: for Prynces spoyle, exacte, and punyssh: and
 maisters with whoppes and buffettes all to teare them that are faultles.
 These matters woulde ryghtly seme not worthy to be bozne, if it were ascribed
 vnto them and not rather vnto God. Their wickednes deserueth not thus
 muche, that these thynges should be suffered at their handes, but so is the wil of
 God, that your goodnes shoulde turne their maliciousnes in to the glorie of
 Christ. For after suche soze is your patience acceptable to God, whan being
 afflicted undeseruedly, you suffre neuertheles contentedly, not for feare of men,
 but for the glory of God. Communely there is no despyght more impaciently
 taken, than whan men are not faultye.

But among Christians it is ferre other wise, for among them like as every
 one is the beste, euen so doeth he couet to be mooste acceptable vnto God.
 And the more inwardly he loueth God, so muche the more chearfullye he suf-
 feth whatsoeuer apperteyneth to the glorye of God. But what
 grammarpe were it, if you suffre whan you are buffeted for naughtye

The paraphrase of Erasmus vpon the fyfth

Doynges: The conscience of the faulte teacheth thys, that euery man can abyde his deserued paynes and holde his peace. But whan you suffre patiently the sorowes that are done vnto you for weldoinges, you come in fauour with god, for whose cause sake you suffre wyllynglye.

The texe.

For hereunto verely were ye called: for Christ also suffered for vs, leauinge vs an ensample, that ye shoulde folowe his stripes, which dyd no sinne, neither was there guile founde in his mouth: which when he was scolded, reuiled not agayne: when he suffered, he threatened not: but committed the vengeance to hym that mogeth righteouslye whyche bys owne selfe bare our sinnes in his body on the trece, that we bringe deliuered from synne, shoulde lye vnto righteousness. By whose stripes, ye were healed. For ye were as shepe going astray: but are now turned vnto the shepheard and byshop of your soules.

Your innocencie might disdainfully grudge at this, but that Christe being innocent suffered greater hapnous paynes for your sake. This is your profession, vpon this condiction are you called into his body, that you myghte folow the example of suffering which he hath left vnto you, and entering in by the same foresteppes you might thrust in vnto euertlastyng gloze by the same way that he attayned vnto it. What sorowe was it that he suffered not, whiche was crucified with thynges: And what is moze innocent than he which not only committed no faulte at all, but also there was no maner of guile at any tyme found in his tongue: whā they bitterly reuiled him, he gaue none euill wordes again, but rather besought the father to forgyue them.

Whan he was bounden, whan he was beaten, whan he was naped on the crosse, he threatened no vengeance but referred all vengeance vnto the father, whiche indgeth not of affection, but accordyng to iustice. Christe in the meane tyme playng the intercessour and not the on settour. As for vs albeitt we now folowe innocencie, yet with our naughtye synfulnes we had afore tyme iustely deserued the vengeance of God. But Christe, forasmuche as he was indangered with no synne, yet he carryed the burthen of our synnes vpon his owne bodye that he myghte ease vs of oure burthen, and was offred on the trece of the crosse as a bzent offerpge for oure synnes, and by hys vundeserued death he put awaye the deathe that was due vnto vs, that we shoulde in the meane tyme folowe the example of his deathe and resurrection, and that being dead vnto our olde synnes and lustes, wherunto we were addikte and dyd seruite, we shoulde lye from hencefozth vnto innocencie, vnto the which he bringe the fountayne of all innocencie hath consecrated vs, whiche hath taken oure wickednes hym selfe, that he myght geue his righteousness vnto vs. We had offended, and he was beaten: The fault was ours, and the punishment light cruelly vpon him. So by accordyng to Esaus propheticke, we were made whole by his stripes. Him therfore you are bounden to thanke for your innocencie: and in that God imputeth not the synnes of your former lyfe, you are bounde to thanke his bondes, his scourgelinges, his woundes, his crosse and his death. For ye were scatred befoze tyme lyke shepe withoute a keper, strapenge some one waye some an other, as euery mannes phantasie ledde him, thynkynge you myghte lawfullye do whatsoeuer lyked youre selfe, but you are now conuerted from your olde erroute vnto Christe Iesus the shephearde and Curate of your soules. If you folowe hym in sufferynge afflictions of sorowes withoute deservynge, you shall throughe hys leadyng

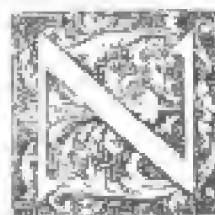
come

come vnto the glory of immortallitie.

The. iiii. Chapter.

Likewise ye wiues be in subiection to your husbandes, that euen they which obey not the word, may with out the word be wonne by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparel shal not be outwarde with dyeded heere, and hanginge on of golde, eiter in puttinge on of gorgeous apparell: but let the hid man which is in the heere, be without all corruption, so that the spirit be without rebelling & quiet, which spirit is before God a thing muche set by. For a litle thy mane in the olde tyme dyd the holy women, which trusted in God, rice them selues, and were obeyent to their husbandes, euen as Sara obeyed Abraham, & called hym Lordes whose daughters ye are, as long as ye do well and are not ascaied for any treaour.

The text.



¶ We lyke as free men ought to allure þe pynces and publike magistrates, and euen so oughte bonde seruauntes to allure their masters vnto the sauouring of the gospell, by their obedient diligence (which purchaceth frendship in euery place) or in dede not to prouoke them by occasion, if perauenture they be incurable: euen so ought the wiues also shewe themselves obedyent vnto their husbandes, not onely if they be Christians, but to them also, that haue not yet embraced the doctrine of the gospell. For in dede it maye possible come to passe, that suche as oure preaching doeth not there, the entier bypghenes, godlynes, womanlynes, sobryenes, chastitie, and sufferaunce of the wyfe, maye overcome and mollifie them, and in conclusion wyne them vnto Christ. For whan they shall perceaue theyr wyues maners, changed through baptysme, whan they shall see the examplat of true vertue in them, they shall perauenture be enflamed, the affection of wedlocke not a lytell for warding to the same purpose, that as they be felowes of one bedde, so they would mynde to be felowes of one profession. For sincere good demeanour hath very sharpe prickes, whiche, if a man do marke it nerely, byngeth to passe manye tymes, that carnall loue is turned into a spirituall loue. That maner of loue is occasioned by wellfauourednes of beawtie, and behaviour of appatel, helppng the fauour of beawtie forwarde. And behaviour is occasioned by the fayre goodlynes of an entier good hearte, shynng in her manners. Therfoze it behoueth not wyues, whiche haue professed Christe, to deuise howe they maye set forth themselves pleasantly in their husbandes eyes, after the comune custome, with theyr heere craftly broyded, or with puttinge on of precious stoncs, or gold, and purple rayment, and with other tennynge of the bodye, whiche is shewd outwardly. For what other thynge shoulde come of this gayte, but that they shoulde loue their wyues bodye for the vse of fleshely lust: And what a porcion of man is the bodye: This rather they ought to studie for, that theyr husbandes may be enticed by their goodly garnished maners, and so to loue the secret hidden mynde and hearte, if they shall perceiue her to be pure, and spotted wth no knacke of viciousnes: and if they shall see, contrarie to the comune maner of women, no lyght affection in that woman, which women commonly haue: no intemperaunce, no wrath, no enuye, no seeking of preeminence, no arrogauicie, no ouerthywart bibble bable, but a softe, mylde, tractable & gentyll spirit. This is an excellent and a gorgeous apparell in the eyes of God. By this maner of decking they muste chiefly deserue to haue their husbandes heartes.

The paraphrase of Erasmus vpon the fyrst

By this kynde of wooing, euen certayne holy women in times past (which fixed their whole hope, not in flyppery and transitorye thinges, but in God) set forth themselves to please their husbandes, not with gold or precious stones, or purple, but with sobrenes & obedient diligence, whereby the scarcenes of an husbands disposition is most easly awaged. So Sara obeyed Abraham, calling him Lorde, where as she was hys wyfe, & not his brudgeing hande mayde, but submitted her selfe vnder his subiection for sobrenes sake. For althoughe it be not fitte for a man to vse a lordshyp towards his wife, yet there is an auctoritie, which if he in somthynges abuse, yet it standeth with the womans modestie to obeye in place. To be bryefe, lyke as they are Abrahams true and very right sonnes, that folowe the example of his sayth: euen so are you Saras daughters, which resemble y^e excellent good womans maners & manly substantialnes of mynde, trymmyng vp your selues with good workes, & reposing all youre trust in God: & hauing the fruition of his ayde, there is no cause at al, why you should be afrayed of womans frailtie.

The xxxc.

Lyke wyfe ye men dwell with them according to knowledge: geuing hono^r vnto the wyfe, as vnto the richer vessel, & as vnto them that are heires also of the grace of I^hu, that your prayers be not hindered.

And as it is the office of matrones, with chaste obedience, & holy maners, and wth mylde softnes to ouerrule their husbandes: euen so is it your parte, O you men, in no wise to abuse your auctoritie towards your wyues, as mē placing the tyrannes, in that they submit theselues vnto you, but be rather so much the lesse lordely towards them, in y^e they make them selves your handmaidens. They are companions of all your estates and thynges, what so euer befalleth. Let them perceiue you to be handsome men to lyue withall, & let your wisdom succour the frailtie of their womanlynde. And the more stronger you are than they in the strength of hert & body, so much more it behoueth you to releue womens infirmities, that by your instruction & by your gouernance, they maye be made better, & as it were setting aparte that kynde, they maye waite manlye in gospellike godlynes. For they are not Christian husbandes, that haue wyues only to the vse of copulation: but they ought rather to endeouour, that their wyues maye be thei^r copanions in fasting, almoste dayes dooting, of watching, and of prayeng: so that those women, which are called to the comune reward of eternall lyfe, as well as their husbandes, maye earnestly set their myndes to do these thynges also communely with their husbandes. In christian marriage, there is nothing, or in dede very litle, to be geuen vnto voluptuousnes, & very muche vnto Godlynes. Wherin yf bothe parties will consent, and thereupon you restrayne frō bodyly doale, your prayers shal not be interrupted. And prayer is a sacrifice wherewith god must be sacrificed vnto, every daye.

The xxxc.

In conclusioⁿ, be ye al of one mynd, & of one heart loue as breth^r: be pitiful, be courteous (make) not tribbyng euill for euill, or rebuke for rebuke: but contrariwise blisse: knowing that yeece therunto called, euen y^e should be heires of y^e blessing. For he that doth long after lyfe, and looueth to se good dayes, let hym restraîne his tonge from euill, and his lippes that they speake no guyle. Let hym eschewe euill and do good: let hym seeke peace, and ensue it. For the eyes of the Lorde are ouer the ryghteous, and hys eares (are open) vnto their prayers. Agayne, the face of the Lorde is ouer them that do euill.

Wherefore lyke as men haue some one kynd of peculiar offices, some haue other,

other, euen so this becometh euery one the rather to remember him selfe, that he which hath professed Christ, ought to excel others in those thinges, that be matters of tried honestie. Howbeit this is the comune office of all men. I like as al haue one self same profession, & like as through baptisme you are engatfied in to one self same body: euen so let al be thorough concorde, of one self same mind. Let not age, estate, condition or body being in diuerse countres dissent you a sonde, which thinges among others do many times minister occasion of hate and contention. But as for you, it becometh you to be most fast ioyned together, seying all one baptisme hath regenerated you vnto God: seying you haue all one father in heauē: in alinuche as dependyng of one head Christe, you are members of all one body: and forasmuche as the profession of the gospel hath made you brethren indifferently, and for that cause sake the father of heauen hath called all me vnto all one rewarde of immortallitie without difference, whether they be poore, whether they be riche, whether they be bond seruantes, whether they be masters, whether they be husbandes, whether they be wyues, whether they be Jewes or gentyles. In this behalfe there is no difference at all, and therefore there oughte to be no dissension nor hyght stately loking.

For a greate deale more shall Christian charitie, that humbleth it selfe, wyne, than auctoritie that exacteth. For there is no concorde amonge menne that be arrogant, fencer, & louers of their selues. If the members in a beastes bodye do succour euery one other, and in case any thyng chaunce to any one of them whether it be good or badde, euerye one of them reioiceth it as their owne: and if those whom nere kyndred of bloud kytte together, are both glad and soyre for the comodities & discomodities of their kynsfolkes: how much more convenient is it, I you being kytte together by so many wayes, shoulde expresse this consent, to be touched with other mens wealth & sorowes, no lesse than with your own. So shall you expressely shewe a right brotherly charitie, if those that be of the more wealthy estate, disceine not them I haue not the wordes wealth, but be soyr for their euils, & to their powers succour them: if they that be in high power & auctoritie, presse not nor despise those that are of I lower sort, but wryth familiar gentlenes & good wordes apply them selues familiarly vnto their inferiours: I there may be an indifferent equalitie, & that christian charitie maye ioyne together those I the state of the worlde hath dissencered. God forbyd, that you shoulde be desirous of reuengement, seying it is your part to nourishe concorde, not only with the brethren & suche as be godly, but also, yf it be possible, with all men. With those that good are, it becometh to serue who may do most good: & with the that naught are, to serue in patient sufferyng, or in doyng the good also, by which meanes like as the very wilde beastes are ouercome, eue so it somtymes mollifieth the malice of men, wherein was no hope of amendement. Be not you willing therefore, to requyte wrong for wrong, or scolding for scolding. For so shall it come to passe, that you shalbe euil also, in that you folow the exaple of them I be euil: but rather recompense you a good tithing for wrong, & good wordes for bad, I through your inuincible goodnes, you may overcome & ouerthrowe their malice. For god hath not called you, to this ende, to haue I happier hand with naughtie dedes doyng, & naughtie wordes speakyng, but I through your wel doyng vnto all men, & wel speakyng vnto all men you maye wonderfully heare I ioyfull word: Come ye blessed of my father, possesse the kingdome. To do euil vnto good me, it is more than I propriete of mad beastes: & to speake euil against them I speake wel, it exceedeth I propriete of vile tongued ruffians.

The paraphrase of Erasmus vpon the fyrst

To deserue well of them that deserue euill, and to speake well of them that be euill speakers and backbytours, is thoffice of Chyistian vertue. If any man thynke this an harde matter, let him heare the Psalmist wyttout enspired with the spirit of God, that commaundeth the very same: who so is desirous (O he) to loue lyfe, and to se good dayes, let him restrayne his tongue from euell: lette him restrayne his lippes, that they speake no deceate: let him elchewe euil, and doe good: let him seke for peace, and folowe it: for the eyes of the Lorde are vpon the ryghteous, and his eares are attentiu vnto their prayers. Contrarywyse, the countenance of the Lorde is vpon them that do euill. Therefore yf we wyll haue God to be liberally good vnto vs, let vs be good vnto all men: yf we wyll escape his vengeance, let vs hurte no body at all.

I wyll not heare the reason, that mang affection wyll perchaunce mutynously reyrne in this behalfe: If I doe not reuenge insurpe, the vnpunished libertie wyll prouoke many mo to do hurt. But there is nothyng, that shal kepe you more safe from iniurie, than yf you eyther patiently suffre it, or els do good for wrong: There is none ende of harme doing, as often as with wyrtched encounteryng one with an other, reuiling is made double throughe reuiling agayne, and iniurie is made double iniurie, by iniurie doing agayn. If no man resiste, naughtynesse shall cease, or at least waxe faynt.

The fyrst

Moreouer, who is it that wyll harme you if ye folowe that wyche is good? Yes, happy are ye, if any trouble happen vnto you for ryghteousnes sake. We not ye astraped for any terrors of them, neyther be ye troubled, but sanctifie the Lorde God in your heartes. We reby shewes so geue an answer to euery man that aserth you a reason of the hope that is in you, and that with mekenes & feare, hauing a good conscience that what as they backbite you as rail doers, they may be ashamed that falsely accuse your good conuersacion in Chyrche.

Who would couet to doe harme, yf you studye to do good for all men, and to hurte no man? But yf there be anye found so vityerly blynd, that for malice they beate to vertue or throughe ignorance do persecute you, I praye you, in what thing can they hurt you? They wyll take awaye your money, whiche yf they were not, you must shortly leaue behynd you: they wyll torment the body, and wyll slea you, which shoulde shortly dye, yf they were not. All these thynges, forasmuche as they are done vnto you for Godlynes sake, shall not onely byyng no damage vnto you at all, but also greatly increace your vauntage. By these euell turnes doyng, they augment your rewarde of eternall felicity. He that loseth a good meanyng hearte, he is hurted in hede: but when that is lufe, all is gayne, whatlocuer the world thynketh is losse: and it is blessednes, whatlocuer they thynke is sorrowfulnesse. Therefore it is in you to byryng to passe, that no violence of sorowes can do you harme by any waye.

Whatlocuer the naughtynesse of men shall take awaye from you, the free larges of God shall restore it agayne with exceeding great vauntage. So that yf you haue the fruition of God, you haue no cause to be astraped of mens threatennges, or to be disquieted with the violence of sorowes, neyther be you troubled in your mynde, in the myddes of the stormes of afflictions, as though you were destitute of Goddes helpe. Neither speake you cursedly vnto men that pursue you throughe ignorance, but rather glorifie you the Lorde God in your heartes, whiche to his seruantes turneth all thynges in to the best, wherlocuer chaunceth sope or aduersite. Therefore he is ever worthy to be

prayed

prayed, albeit a man can not alwaies with worde of mouthe yet with affection of the heart he maye enery where, and at all tymes. Hys enemyes are not to be prouoked with scoldynges, but wheresoener anye hope shall offite it selfe, that they maye be drawen vnto Christe, be you prompte and ready to answer who- soener desireth to knowe, with what confidence, and throughe what hope, you let naught by the commodities of this life, and suffice the incommodities so pa- ciently. And that do you not disdeigne fully, nor tauntynglye, as though you were offended at them, but with al mildenes and reuerence, that is to say, vpling a good conscience of your owne, although you can not be hable to perswade them. For it is not prouoke for Christians, to speake thinges that are true and worthy of Christ: but also to speake after such sorte, that the verie reason of your talke maye declare, that you are not in hande with your owne bysines, but that you respecte the glorie of Christe, and the saluation of them, whiche you speake vnto. This shalbe the surest argument to make them ashamed, which standye your conuersation, that you leade according to Christes doctrine, as though it were a countrefaite and a naughty conuersation. For countrefaite vertue, although it otherwise begile men with his juggling, yet whan it com- mith once to suffering of punishmentes, it breaketh out and bewrayeth it selfe. There is nothing but a good conscience, and a conscience that dependeth who- ly of God, that is hable chearefully to heare all thinges, and to be so farr fro intendng reuengement, that he goeth about also to do good to them, of whom he is punished.

For it is better (if the wyll of God be so) that ye suffer for well doing, then for euil doing. For asmuche as Christ hath once suffered for synnes, the will for the vniuers, so bring- ing vs vnto God, and was killed, as pertaining to the fleshe: but was quickened in the spirit. In which spirit he also went and preached vnto the spirits that were in prison; whiche sometime had ben disobedient, when the long suffering of God was once looked for in the vaine of Noe, while the Arke was a preparing: wherein a few, that is to say, viii. solles, were saved by the water, lyke as baptisme also now saucth vs, not the putting away of the fylte of the fleshe: but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, whiche is on the right hande of God: and is gone into heauen, Angellys, powers, and myght, subdued vnto hym.

The text.

Let it not moue you, that you harmeles folkes suffice for iowes at their han- des, whiche be harmedoers: but rather it is in that behalf the more easily to be borne, whatsoeuer is done vnto you. For it is better for you, if it be the wyll of God, that you suffice these thinges that you suffice, for wel doing, than for euil doing. For he that is punished for his euil dedes, suffereth that he hath deser- ued: but the punishmentes that you suffice, turne to the glorie of Christe, and to the heaped encrease of your felicitie. It is a gloriouse thinge for you to fol- lowe the example of your prince. Thus he aduanced the glorie of God the fa- ther, he being all together without synne, was taken, bounden, beaten, spytte vpon, crucified, and dyed for our synnes, where as he had no synne at all. We wyghtuous, for the vnyghtuous, the faultes for the faulte, suffered paynes, gladly obeying the fathers will, that he myghte presente vs, that were synners, cleane and without spotte vnto the father: that we also following his example, shoulde lyue harmeles amonge harmedoers, and that we beinge made good shoulde suffice for the wealth of them that naught are. He dyed onely once for all, and for temporall affliction was endowed with lyfe euerlastyng, that we being once redeemed from synnes, shoulde not abyde backe agayne to the same.

The paraphrase of Erasmus vpon the first

It is Christ then that hath made vs cleane, being deliucted to death for the weaknes of the humaine body which he had receiued, but he was raised to life againe by the power of the spirite, whiche coulde not be overcome wyth any afflictions. For the same tyme that his dead body was closed in the graue, he being aloue in spirite peaced vnto the helles: a lyke as vnto men endued wth mortall bodye, he preached the doctryne of the gospell in his bodylye presence, which those that beleued, attayned saluacion, and those that refused to beleue, purchaced to them selues the heape of eternal damnacion: euen so his body being laied aparte, his spirite went vnto them, which being deliucted of their bodies, lyued in the helles, and preached vnto them, that nowe is the tyme present wherein they should receyue the rewarde of their godlines, for þ in tymes past they fearing the iustice of god, nether reuenged them selues of euilles, & liued faultles among the faultye: and declared, that they suffered condempn, punishmentes, which in the daies of Noe, when the Arke was furnished, & the floude was loked for, that God being prouoked by mortall mennes wickednes would send vpon them, beleued not, but abused the gentilles of God, when they sawe the thing, that he threatned, put of for a certayn of peares. Therfore when the floude came, it destroyed all, except a very fewe, that is to saye, no more but onely eight persons, which according to Noes counsel, went into the arke, & were not drowned in the floud. And therefore euen in those tymes saye he wanted not her rewarde. For God suffered not those to perishe, that trusted in him wth al their whole hert. Neither can the vnbelleuers escape þ vengeance of God, although you be no reuengers. For it is ynough for you, that you obeye God, but as for the punishment of the rest, referte that to hym.

Nowe that, whiche Noes Arke was vnto them, is baptisme vnto you: that same thyng that the floud was vnto them, is the eternal punishment vnto the wicked, and preached vnto them, that obey not the gospell. It was ynough for Noe to haue tolde them of the floud that was to come: It was ynough to haue shewed, by what meanes they might escape the damngier, yf through repentance they would haue aswaged þ wrath of god, which they had prouoked vpon theselues by theyr owne wickednes. And so let your vpryghtenes be ynoughe vnto you: let it be ynough for you to haue declared vnto other, what rewarde is prepared for them that beleue the gospell, & what payne abideth the vnbelleuers. If there be but a fewe laied by faith, it shall not be layed to your charge. If a great part of men perishe through vnbellefe, they perishe through their owne faulte. After this sorte it was the will of God, so to bette the difference betwene the good and the badde. Baptisme receiued as it ought to be, preserveth agaynst destruction, and washeth awaie the sylthynes, not of bodies but of soules. But baptisme being broken promise withall, destroyeth for ever, and wyndeth into so muche the more hapnous raginge streames of wickednesse.

Therfore the thing that is saluacion to some hauing faith: doth bringe destruction to the vnbelleuers and suche as are rebellious agaynst faith. Notwithstandinge it is not ynough for you, that through the floude of baptisme your sinnes are pershed, and that wicked lustes of the former conuersacion are lost, unles they be present a good conscience also in all the lyfe after: correspondent to the benefit of God. Christ died, howbeit but only once: he is risen againe neuer to dye: and vnto vs the synfulnes of our former olde lyfe are in lyke sorte slayne by the death of Christ, that we shoulde afterwarde lyue agayne to innocencie,

innocencie, and neuer flyde backe agayne in to synnes, as muche as lyeth in vs. That shall come to passe, if we shall, as it were setting mortallitie apart, desirously aspyre vnto þe countrey of heauen w^{ch} al our whole hertes, the inheritaunce wherof abydeth them that obey the gospel. For so Iesus Christe rose agayne, that he would not make long taryng e^r after that vpon earth, but couered him selfe out of mortall mennes companie vp into heauen: and there hauinge the fruition of the glory of immortallitie, sitteth on the fathers right hande, not without a body, but suche a body as death hath now no title to it at all: And whyle death goeth about the swalowe by the innocente, it is utterly swallowed vp of it selfe: and while death surely reuoneth to haue gotten a great praye, it became a praye it selfe. Finally Christes victorie, is our victorie: and the glory that went before in him, is shewed vnto vs, in case we continue still in the thyng that we haue begon, and sticke harde in his fasteste p^{er}es. Against him the tormentes of the wicked preuailed nothing at all: but in his patient sufferynge of them he gate the victorie, he triumpheth and raigneth alofte, sitting in heauen aboue all aungelles, o^r whatsoever vertue and power there is besides. Vnto you he hath opened the waye into heauen, that by the same way that he entred in, you maye also thrust in thynke and treefolde into the same place. The inheritaunce is ready and certaine, the possession wherof he hath also entred for your sakes, so that you expresse your selues worthy of it: that is to saie, if you set your studies vpon the innocencie, which he hath frely geuen, to do good vnto all men, pea cunto the euyl and those that punish the you, as much as vnto you p^{er}teynerly.

The iiii. Chapter.

For as much then as Christ hath sufferd for vs in the fleshe, wene ye your selues lyke wylle with the same mynde: for he which suffereth in the fleshe ceaseth from sinne, that he hence forth shoulde lue (as muche tyme as he remayneth in the fleshe) not after the lustes of men, but after the wyl of God. For it is sufficient for vs that we haue spent the tyme that is past of the life, after the wyl of the Gentils walkynge in wantones, lutes, in excesse of wines, in excesse of eating, in excesse of drinking, in drunkenness, and in adournynge as notable idolaters, and it seemeth to them an inconuenient thyng, that ye runne not also with them vnto the same excesse of riot, and therefore, speake they euill of you, which shall geue accomte to him, that is ready to iudge quicke & dead. For vnto this purpose becom the Gospel preached also vnto the dead, that they shoulde be iudged lyke other men in þe fleshe, but shoulde liue before God in the spirit. The end of all thynges is at hand.

The text.



For as much then as Christe your Prynce and head folowed not the pleasures of thys lyfe, but throughte sufferynge of afflictions for a tyme came vnto the glorie of heauen, and seing that he hath conquered the aduersaries with the weapons of patiente sufferance: it is reason that you, which professe your selues to be his disciples, shoulde arme your selues with the like purpose of mynde. Innocencie of lyfe, is the most surest armour: and christian patience is the fortrese that can not be beaten downe. He that is g^odded with patience, is sure that no man can be hable to hurt him. Whosoener is deade together with Christ after the fleshe, hath so geuen ouer the sensuallnes of his former conuersacion, that he is plainly deade to humayne desires, so that now he is not tickled with gredynes of renowne, he is not prouoked with de-

The paraphrase of Erasmus vpon the fyrst

tyme of reuengement, but all the reste of hys tyme, that is geuen hym in thys
 self cathars, lyue: h all together whole to the wyll of God, whom onelye his de-
 sye is to please, of whom also he loke the for the rewarde of a good conscience,
 and vnto him he referreth the vengeance taking of the wycked. Whosoener
 is readily prepared to suffer martyrdom, is not touched with the pleasures of
 this worlde. For thys he thynketh with him selfe: God forbyde, that I being
 once done vpon the crosse with my Christ, shoulde goe downe to the vices that
 I haue forlaken: and that I being once appointed vnto euertlasting felicitie,
 shoulde be tumbled backe agayne to this worlde's desires, whiche are not onely
 shotte, but also folysh: It is euen large enough that I being a stranger fro
 Christe, haue spent the tyme past in folysh lustes, whiche the prophane Hea-
 then do foliely serue, being addicte and geue to wantones, to fleshy lustes,
 to dronkenes, to excessiue banquettes, and to abominable image worshyp-
 pinges. These pranks we are glad we haue left behynde vs, by the goodnes
 of Christe: and as often as we loke backe at them, we shynge for feare to
 remembre suche folyshnes of lyfe and so great blinde darkenes of ignorance.
 Nowe in Redde of outragious luste, chastite is pleasaunte: for riote, tempe-
 rate fare: for wyndyng, sobrietie: for superstitious worshyping of ima-
 ges, true godlynes and deuoute worshyping of the lyving God, vnto whō
 the mooste acceptable sacrifice that maye be, is a mynde pure and unspotted
 from all vncleannes of synne. Those that haue the: blinde darkenes yett styll,
 haue maruaile at this so great a chaunging of myndes and lyfe in you, and
 thynke scoyne that their riotousnes is condemned by your temperate fare, and
 that their lyfe (whiche someth ouer with all kyndes of intemperance) is bla-
 med by your honest vprightnes. They woulde loue the companions of their
 folyshnes: but nowe they rayle vpon you, because your lyfe is not suche as
 theirs is: but yett there is no cause why ye shoulde be moued at their rayn-
 lynges, neither ate they to be rayled at agayne. Let it be ynough for you, that
 you haue a good conscience before God. If you can by any possible waye con-
 uerte them vnto better, you ought to do your diligēce: howbeit after such sort,
 that you goe not backe from your own sincere vprightnes. If they do repent,
 it is to be ioyed at: if their hertes be hardened, they rayle and scolde euen a-
 gainst them that wythe them well: referre you the vengeance to God, whose
 iudgement no mortall man is hable to escape. For he in tyme shall iudge all
 men, not onely the quicke, but also the deade: the quicke, whom Christ at hys
 coming shall fynde lyuinge in the bodye: the deade, whiche before Christes
 coming are departed out of this lyfe. Notwithstandyng none lyueth in
 dede, but he that lyueth vnto godlynes. Those that serue vices, and folysh
 lustes, are dead vnto God. And vnto him at his iudgement, those that be dead
 in dede, shall reuenge accōpt, if they wil not repent from theyr vices. For he (that
 most equall indifferēt iudge) shall punyssh them for your sakes, and paye
 you the full rewarde of your patient sustaunce. In dede he is desirous that
 all men reuue vnto gospellike godlynes, and for that cause sake, he woulde
 haue the grace of the gospel preached, not onely vnto the Jewes, that lyued
 deuoutly after Moses lawe, not onely vnto the Gentiles that lyued honestlye
 after the lawe of nature, but also vnto the dead and bitterly buried in all kyndes
 of naughtines. And vnto theyr darkenes, he woulde haue the light of the
 gospel to be layed: then he woulde haue taughte with all myldenes and paci-
 ence.

ence, that they also awaking at length, might contemne those thynges wherein being nowe blynde they repose their felicitie, and be reputed as dead in bodie with men, in that they are not entangled w any affectiōs of the body, but with God they might lue in spirite. For none is alyue in dede, in Goddes iudgement, but he that is after this sorte deade. There is nothing of long continuance in this world, and the ende of all thynges shall shewely come. And there voluptuous pleasures shall sone forsake them, and your paynesfull punishment shall sone haue an ende. And also euertlastyng ioye abydeth for you, and euertlastyng tormentes abyde for them.

Be ye therfore sober and watche vnto prayer. But about all thynges haue frequence loue among your selfe. For loue shall couer the multitude of synnes. Be ye herberous one to another without grudgyng. As euery man hath receyued the gyfte euē, so minister the same one to another, as good ministers of the manifold grace of God. If any man speake, let hym talke as the wordes of God. If any man minister, let hym do it as of the habilitie, wherby God ministereth vnto hym. That God in all thynges may be glorified through Iesus Christ, to whom be prayse and dominion for euer & euer. Amen.

The next.

Therefore it standeth you in hande by all meanes, that that daye fynde you not slugishly napping, nor carelessly slouthing by riot and thoughtlesnes. But rather prepare your selues alwayes ready agaynst that daye, and be sober and watching in continuall prayers. For it shall come vnloked for (so it is the will of Christ) but if it shall fynd thee in them, it can not chuse but come happily.

Sobrietie is an acceptable thyng to God, it is a lute matter to watche, for God doeth gladly heare the prayers that are set forth by temperaunce and watching. But this is a thyng a greate deale most acceptable of all, that you embrace euery one other with continuall and vehement loue, releuing euery one other with mutuall good turnes. So as he that is the more watchfull, may raise vp the drowsye sloutrout: he that is the better learned, may instruct the lesse learned: he that is more diligente, may warne the sluggarde: he that is the more frequence, may prycke vp the colde one: and he that is the more perfit, may forgive him that doeth amysse through infirmitie. For this bymynge charitie towardes the neighbour, couereth the multitude of synnes, wherewith we are endangered to God. That whiche we offende agaynst hym, is verie well washen awaye by doyng good turnes vnto our neighbours. As he as euery one hath the fortune of habilitie, so lette hym studie to be good vnto his brother. Let him that hath substance to do withal, kepe himselfe herberous, and bestowe vnto them that haue none, not grudgyngly, nether with murmuring, but gladly and chearefully, estemping himselfe to receiue a good turne, when he geueth. And that suche manner of losse of substance is a greate gayne with God, whiche shall repaye al with vphrased mesure. And thinke this moouer, that whatsoeuer you spende to the helppage of your neighbour, is the good gyfte of God, geuen to this ende, that as it were hauing that chaunce of riches committed to your credence, you shoulde waxe riche in the vsurpe of godly workes. Vnto some God hath distributed some sondy gyftes: vnto some, other gyftes. Let no man take vpon him to haue that, whiche he hath, of hym selfe: let him thynke it to be Gods gyfte, whiche he would haue distributed by you vpon other, that of doyng good turnes one for an other, mutuall loue may be glewed together amonge your selues more and more, and that there
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The paraphrase of Erasmus vpon the fyrst

might encrease by occasion vnto euery one the rewarde of godlynes. Let no man be discontent with him selfe, in that he is not endued with this or that gift. Let no man also stande in his owne conceit, in that he hath mo qualities geuen vnto him than other haue. For so it was the will of the cyche and lyberall ge: till God, to bestowe his gyfes after sondry sortes. No man is Lorde of that whiche he hath receaued: he is nothing but the disposer: For the thyng that he disposeth is the lordes. And yf he do that faithfully, chearefully and desirous- ly, lette hym not loke for rewarde of man, inasmuch as he shall receaue it of God. If hellesome doctrine chaunce vnto a man, if any man haue the gyfte of a fyne learned tongue, let him not abuse it vnto gayne, vnto pompous stateli- nes and vayne glozpe. but vnto the commodite of his neighbour, and to the glozpe of Christ. Let the heartes perceiue his wordes to be the wordes of God, and not of men: and that he whiche speaketh is nothing els, but the instrumēt of the voyce of God. If any man be moze hable to haue ministracion of office than of Doctrine, let him administre his gyft, so, as he chalenge not thautori- tie vnto him selfe, but ascribe it vnto God, that geueth him power and strength to goe aboute the thyngs effectually that he taketh in hande.

And that shall be done, to the intent that of gyfes diuersly distributed, and of offices diuersly gone about, God may be glorified on euery parte, of whom as of the wellspring we haue al thynges flowing vnto vs, not by Moses, but by Iesus Christe, by whom whatlocuer the father geueth, he geueth it vnto vs, as his only soune. Vnto God therfore shall he ascribe the dede, that is holpen by his brothers good turne: vnto God shall he render the thanks, whiche is glad that his brother is holpen by his ministratione. So that þ totall summe of al glo- rie redoundeth on euery parte vnto God the father and the soune, vnto whom is continual glorie & dominion for euer world without ende. Amen. We ought not in this behalfe to seke after glorie, but it behoueth vs to remembre our due- tie, wherewith we may please God. Concerning the rewarde let hym alone with all that we put our truste in. For he shall turne the persecutours malice into pour good, he shall change your paynful sorowes into gladnesse, & your repro- che into glorie.

The text.

Deerly beloved, maruaile not that ye are proued by fire, which thing is to trie you, as though some strange roing happened vnto you: but reioyce, in asmuch as ye are par- takers of Christs passion: that when bys glorie appeereth ye maye be mety and glad. If ye be capled vpon for the name of Christ, happy are ye. For the glorie and the spirit of God resteth vpon you. On their part he is triall spoken of, but on your parte he is glorified. He that nameth of you be punished as a murderer, or as a thefe, or an euill doer, or as a busy body in other mens matters. If any man suffer as a Christian man, let hym not be ashamed: but let hym glorifie God on his behalfe. For the tyme is come that iudgement must begin at the house of god. It is first begin at vs what shall the ende be of them which beleue not the gospel of God? And if the righteous scarcely be saved, where shall the un- godly and the sinners appeere: Wherefore let them that are troubled according to the will of God, comynge their soules to hym with well doing, as vnto a faithful creator.

Therefore, dearly beloved, be not disquieted in þ meane season as it were a newe matter, though you which shall be the felowes to gether of the kyngedom heauen, be tried with afflictions in this worlde, as gold is with fire. That thing ought to seme no newe matter vnto you, wherche wente long ago before in the trielly proued prophetes, and lately in Christ. It ought to be the more easelye borne,

bozne, in as muche as you see it happen comonly vnto you with all the tried people of god. And sayng þ in this behalfe you being disciples resemble your master, and being members resemble your heade Iesus Christ, ought to be glad and reioyce, þ lyke as now he doeth vouchesane to haue you companions of his afflictions, euen so afterwarde, whā he shal open his maiestie vnto al men, & ha-
 uing made them ashamed & astonied, þ afflicted him and you for malice of him, you shal reioyce with vnspeakeable mirth, which may be felte, but not expressed with wordes. In the meane season, yf men teuple you, howe soe soeuer you are afflicted in bodye, not for your owne naughtye dedes, but for the profession of Christ, yet in this behalfe you are blessed, that euen in þ middes of your tormentes, & in the myddes of your dispightfull handlinge, the glorious spirit of god is kindled againe in you for your harmeles harte & good conscience sake. It is a swete thing to suffer wth Christ, and it is a glorious thing to suffer for Christ. For as muche as in them lyeth, they reuile euē Christ himselfe, howbeit your innocēce, & your patient suffraunce causeth it to chaunce vnto his gloire. But God forbodde, þ any of you should be punished for manslaughter, or theft, or that for naughty wordes speaking, or for curious meddlynge of those thinges that pertaine nothing to you. For it is þ cause & not the tormenting þ maketh a scarer. And whosoever suffereth for none other cause but þ he is called a Christian, he nedeth not to be ashamed of his punishment. It is a shame to be called a thefe: but it is a glorious thg to be called a Christian. Blessed are they, whiche (though it be after that painful soze) may escape the tormentes of hell fire: and that through afflictions þ shall endure but as it were þ space of a moment, haue passage geuen them vnto toyes that shal neuer haue ende. Wherunto God admitteth none, but him that is notably proued and tried by muche suffering of sorowes. Once he shal practise dreadfull iudgemēt, whā the tyme of mercy is past, wherat euery one shalbe rewarded accordig to his deactes. In þ meane while, þ iudgemēt is moze easie, in as muche as being purely tried by tēporal tormētes we are made worthy of þ felowship of Christ, whiche wil allow nothing but the thinge that is most pure and most perfectly scawred from drosse. Nowe is the tyme, that this iudgement be exercised, to thintent it maye moze evidently appere, who doe trulye put their truste in God, and whoe doe trulye loue Christ in dede. Thinges beinge in prosperous and quiet estate are not argumētes of true godlines. As for Moses ceremonies, euen a deuy hypocrite maye kepe them, but as for losse of goodes, reuilinges, emprisonmentes, stripes, and death, no man taketh patiently, but he þ hath an inuincible faith iorned wth a gospellyke charitie. And vnto these, let the readily prepare them selues, that wth in tyme cōming reigne wth Christ. This iudgemēt shal beginne at þ house of god, whiche is the congregacion. Than yf it be nedefull for vs to be so censed, whiche beleue the gospel, and lue vprihtly: what ende, what iudgemēt, what parne abideth them, that haue no constaunt belefe in the gospel, and continue stoll in their owne wickednesses? Yf they be so tryed, whiche with singe plaines obere the gospel, and hauyng forsaken all the pleasures of this worlde, haue geuen ouer them selues to the studie of godlynes: what shall become of them whome the preachinge of the gospel hath made worse? And yf they whiche loue iustly, knowinge themselves giltye in none cupll, archieue not (without peryll and muche a doe) the pozte of eternall saluacion: In what

The paraphrase of Erasmus vpon the .i. Epistle.

hope shall the wicked and mischeuous doers shewe their face in so straight and so dreadfull a iudgement? Therefore they maye in no wyse hope to get any saluation there, to thintent that they also whiche are tormented in this woꝛlde, not for euyl doynges but for the wyll of God, must not trust to them selues, but to their possible powres exerceinge þe wykes of goodynes, they shoulde after this soꝛte put their soules in the handes of God their maker, who of his goodnesse wyll not suffer it to perishe that he hath made, yf they continue in well doyng to deathe, and yf they wyll haue none assistance in their owne merites, but loke for rewarde of his bounteous lyberaltie.

¶ The .v. Chapter.

The text.

¶ The elders whiche are among you, I exhoorte, which am also an elder, and a witness of the afflictions of Christ, and also a partaker of the glory that shalbe opened. Frede ye Elishes Roche, as muche as lyeth in you, taking the enesight of them, not as compelled thereto, but willingly: affect a godly soꝛte, not for þe desyre of lysterly iure: but of a good minde, not as though ye were loꝛers ouer the parish: but that ye be an ensample to the Roche and that with good wyll. And when the chere sheweth shal appeare, ye shal receaue an incorruptible crowne of glory. Ifken yf ye forget, submit your selues vnto the eld. Submit your selues euery man one to a nother, knet your selues together in lowlynes of mynne. For God resisteth the proude, and geueth grace to the humble.



¶ Deuout your diligence vnto this, brethren, bothe euery one seuerally by your selues, and all together in commune, that followinge the foꝛstepes of Christ, you may attayne vnto his fellowship. Howbeit it is reason, þe those, whiche excede other in auoꝛitie of age, should excede also in the study of godlynes. Of their example, of their maner of teaching, and of their auoꝛitie dependeth the respydue of the multitude. And it is not inoughe for them, to lyue vpryghly themselves, excepte they be carefull for the multitude also. For vnto them, their graye head augmenteth auoꝛitie, vse of thinges augmenteth wyldome, and long proued & tried vprightenes of lyfe augmenteth their credence. You therefore I speake to, you eldres, the keepers of the people, beyng an elder also my selfe, whiche haue perfoꝛmed in matet & in dedes, the thing þe I teache, that is to say, in suffering cuprisommentes & stripes for the name of Christ sake, beyng ready also euen vnto þe crosse, whā the wil of God so shal be, & in like maner hauing this very good hope, þe whom he hath vouchefase to haue suffer for his sake, he wil admittre also the same vnto þe fellowship of the gloꝛe of heauen, as sone as þe day shal come, wherein he shal openly declare his shewestie vnto the woꝛld, & þe wasyllynges of þe woꝛld being at an ende, þe rewarde shalbe brought furthe. I beseeche you for þe tormentes sakes þe Christ suffered for you, & for myne afflictions sakes, wherein I folowe my lord to myne bittermost power, shew your selues right feders of þe multitude in dede, as it is charged to euery mans lotte, wathe, walke about, loke on euery lyde, & take hede, þe nothing wante vnto the Roche, for whome Christ died, nether holy consolation, nether holysome doctrine, ne example of gospellyke lyfe. You are called *Superintendentes*: accomplyshe in dede þe thing þe you are called. Frede, cure, gouerne, keep, þe nothing perishe, þe nothing runne out of þe war. And let þe you doe þe, not grudgingly, as me cōstrained through feare, either shame, or necessitie of office: but wth euyget readynes, gladly, & wth a good wil, respectyng nothing elle, but what may be acceptable to god.

¶ It

It is his bulynes that you take in hande, and of him you shall receiue euery thinge rewarde. Loke not for rewarde in this lyfe. It is a shame, to take charge of christian people for vantage sake: whiche charge no man is praiſed for takinge, but he that doeth it of his owne accord and freely without any thinge. That man is fallen out of the rewarde of heauen, that hunteth after the hye of his office at mennes handes here in this worlde. Next vnto this it is, yf any man, though he ſet naught by lucre, yet ſeketh ambitiouſly after honour and dignitie, being deſirous to be a commaunder, being deſirous to be reuerenced: that man ſhall haue no rewarde alſo with God. He hath receaued his rewarde: The office of a right biſhop is ferre of from lozbinge. It is not a tyrannye, but an adminiſtracion. A biſhop is put in autoritie for this ende, not to ſerape to him ſelfe the moze gapre thereby, not to reigne a loſte, and to vſe his pleaſure the moze freely, but to doe the moze good. Therefore you elders, remembre your office, behaue your ſelues ſo in all thinges, that your lyfe maye be an example vnto the people of a goſpellyke conuerſacion. Let them learne of your behauiour to ſet naught by lucre, let them learne to deſpe of diſdeignous ſatchynes, let them learne to hope for the hye of their duties dooing at Chriſtes handes, & to haue reſpecte to none other thing in this worlde, but becauſe ſo it is honeſt, ſo is it acceptable to God. In the meane ſeaſon playe the good ſhepherdes freely without any thing. Neuertheles in dede it ſhall not be doen for nothing: but when the prince of ſhepherdes Jeſus Chriſt ſhall in thappointed daye openly ſhew forth him ſelfe, whiche gaue him ſelfe wholly for his ſhepe, the keeping wherof he hath committed vnto your credence, than in ſtede of a vyle & mortal triſſing rewarde you ſhall receiue the glorious crowne of yourduetye doinge, whiche ſhall neuer fade. Therefore in no wyſe take the thing vpon your ſelues, that you ought to loke for at your princes handes: preuent not the daye, whiche he woulde haue to be vncertaine vnto vs. And like as it is the parte of ſuche as be Elders, to ſhew them ſelues as fathers vnto the yonger, euen ſo the yonger ought on the other parte to ſhewe them ſelues manerly and obedient vnto the elders: and lyke as the Elders ſubmitte them ſelues throughe goſpellyke charitie vnto all men, to thintent they maye doe the moze good, euen ſo the yong ought not to abuſe the gentlenes and facilitie of the Elders, but it is rather cōuenient for them to obey them w ſo muche the moze ready diligence, as they abuſe the leſſe their autoritie. Where true charitie is, there autoritie is nether diſdeimfull nor the yonger is outragiouslye feare. He ſ is ſet in dignitie, goeth about nothinge but this, that he may doe good for other: and he ſ is a ſubiecte, doeth moze of his owne free accord, than he requiereth him. Let all men therefore haue gentyll ſobrenes fixed vterly in their hartes: and that ſhall be occaſion, that neither the Elders ſhall be weary of their charge, nor ſ yonger greued at their autoritie. God hateth feare ſlownes of ſlomake in men: his deſight is in lowe mynded heartes, and ſuche as deſerre them ſelues: he beſtoweth his giſtes vnto them that take nothing vpon them ſelues: he repelleth & forſaketh ſ proude perſons, as vnworthy his benefites. Suche as humble them ſelues, them he aduanceth: and ſuche as exalte them ſelues, then he throweth downe: ſuche as truſte to their owne ſtrengthes, them he doeth not vouchſafe to helpe: and thoſe that diſtruſte their owne powers and depende w ſolye at his becke, them he cheariſheth and mainteyneth.

The paraphrase of Erasmus vpon the .i. Epistle.

The text.

Submit your selues therfore vnder the mightie hande of God, that he may exalte you, when the tyme is come. Lett all yowre care vpon him: for he euer careth for you. Be sober and watche, for youte aduersarie the deuill as a rotyng lyon walketh aboute, seekinge whome he maye deuour: whome relyst not fast in the faithe, knowynge that the same afflictions are appointed vnto yout brethren, that are in y^e world. But the God of all grace whiche hath called us vnto his eternall glory by Christ Iesus shall his owne letter after that ye haue suffered a lytle affliction make you perfecte: fertile, strength and stablyshe you. To him be glorye and dominion for euer and euer. Amen. By Siluanus a faithfull brother vnto you (as I suppose) haue I written briefly, exhortinge and testifying howe that this is the true grace of God, wherein ye stande. The congregation of them whiche at Babylon are companions of your election, salute you, and so dothe Marcus my sonne. Greete ye one another with the kyss of loue. Peace be with you al whiche are in Christ Iesu. Amen.

Submitte your selues therfore, not for dreade of men, but because you trust in the mightie hande of God. There is no perill, lest you shoulde be troden vnder fote perpetually for euer: for he shall aduance and exalte you a litle, when the day of rewardes cometh. Loke not waueringly about you, haue no distrust, be not afrayed, lest you be tossed in y^e scourges of sorowes, as though you were vndefended and set naught by: for he, that is habile in all thinges, and seeth all thinges, hath charge of you, & wil not suffer any thing of you to perishe. It is y^e comune custome of yowche to be bet vnto pleasures, vnto ryot, & vnto wantonnesse. But be you sobye, watche you in your myndes, beinge alwayes ready attēue and alwayes circumspecte. For y^e aduersarie of your saluacion, y^e thursteth after mānes destruccion, scapeyth not, but walketh aboute lyke an hungrye roaring lion, seekinge in euery place whome he maye snarke by to deuour: & assaileth by all meanes entraunce vnto you, sometyme lareng wapte for you by voluptuous pleasures, sometyme openly oppugnyng you by persecutions. Geue not place vnto him, but resist him with vnsynkinge stronge hartes. You wil say: where haue we power against him that is so mightie? He that hath charge of you, is mightier than he. But all the whole trust of your hartes vpon him, and your aduersaries power shall be nothinge. Against the faithles, he is strong: but against the faithfull he is feble. If he shoulde assaulte this man or that man, perchauce it might rightly be take for a soye greuous affliction, but now doeth he impugne al the whole flocke of the godly w^{ch} like malicious hatred. He persecuteth Christ in you, he enuieyth all mens saluacion, so that the comune affliction of all shall be the moze easely habile to be borne, & to stande w^{ch} agreable myndes agāst the comune enemy. These matters shall shortly haue an ende. Either wil God, from whome proceedeth all goodnes, leaue you succotles in the meane season, but wil throughely performe the thing that he hath begonne in you. He hath geuen you suche stomaches, that for his sake you shoulde not be afrayed to suffer tormētes, wherby he hath called you vnto his glory that neuer shall haue ende. He will not suffer you to mysse of the victorie: yf you wrestle manfully, he wil helpe you in your wrestling, and will garnyshe, strengthen and establish you, that beinge tormented for a shorte season, you maye attaine the crowne of immortallitie. By his ayde we get the victorie, & of his free gyfte we shall receyue the rewarde. For there is nothing wherein we may challenge any prayse to our selues: vnto God alone is al glorye due, not onely in this world, but also into al ages for euer. Amē. At this present I wil wryte no further vnto you: For of this selfe same matter, I suppose, I wrote vnto you of late, although in fewe wordes, by Siluanus a faithfull brother, & I doubt not but he deliuered the Epistle well and faithfully. In it I desired and hartly besought you, to perseuer stēd in that which you haue begonne: that nothing alter your

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your mynde. The waye that you haue entred, is the very right true waye vnto saluation. Thus ferre you haue proceeded forwarde by the goodnes of God. Continue still stedfastly throughe his helppage ayde, till you attayne vnto the victorious rewarde of lyfe that neuer shall dye. The congregation of the christians commende them vnto you, even the congregation whome God hath chosen out to himselfe together with you in Babilon, whiche in the myddes of wicked ydolatrous folowe the godlynes of the gospel, and in myddes of most fylthy corrupte synners embrace the purities of cleane conuersacion. You are not alone by your selues, God hath his electe in every place: In dede those are but a very fewe, howbeit they are a synely tryed seede to encrease the congregation in tyme comynge more largely. Marke saluteth you, whiche is to me as it were my sonne. Salute you every one other with a kysse, not after the sorte that is gene more custumely than hartely, but with an holy, pure, a true christia mynde, which is not doone against the hearte, but is the signe of a chaste and a pure vpright louer, and not a lyeng countrefaite token. And (so make an ende of myne Epistle in lyke sorte as I beganne it) Grace and peace be alwayes present with you al, which beyng engrossed vnto the bodye of Iesu Christ, lyue by his spirite, that grace maye couple you vnto God, and peace maye glewe you together with mutual con corde: whiche thing God (that is best and most myghty) bypunge to passe. Amen.

Thus endeth the paraphrase vpon the
first Epistle of S. Peter
thapostle.

The argument vpon the later Epistle of S. Peter thapostle/ by D. Erasmus of Ro- terodame.



his Epistle/ as it appeareth/ Peter wrote/ whan he was greatly growe in age, and almost at the pites bynke, for in dede he maketh mention of his death. He wyteth generallie to all sortes of christians, exhortinge them to purities of lyfe, and by aunient examples and with the terroure of the laste iudgemēt frayeng them from fylthynges: and he doeth vehemently blame them, whiche corrupte the myndes of the symple with peruerse doctrine, in denyng the comynge of Christ.

Thus endeth the Argument.